

3^d THE
SONGS OF
The O L D T e s t a m e n t

Translated into English Met-
sages, preserving the Naturall
Phrase and genuine Sense of the
holy Text: and with as little as-
cumulation as in most prola-
TRANSLATIONS.

To every Song is added a no-
undearie T Y N E , and a shorr
descriptiue also, deliuering the
Effect and Vse thereof, for the
proute of unlearned
READERS.

By G E O R G E W I T H E R .

Com priuilegiis & permissiis Superlitionis.

LONDON,
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THE

SONGS OF THE OLD TESTAMENT

WITH A HISTORY OF THE BIBLE
IN EIGHT VOLUMES
BY JAMES THOMAS
AND OTHERS
IN EIGHT VOLUMES
FOR THE USE OF SCHOOLS
AND FAMILIES.



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THE HOUSE OF COMMONS

PRINTED FOR THE AUTHOR BY JAMES THOMAS

TO THE M O S T
Reuerend Father in God,
GEORGE, by the Diuine Pro-
vidence, Lord Arch-bishop of
Canterbury, Primate, &c. and to
the rest of the most Reuerend
Archbishops.

*To the Reuerend Fathers also, the
L. Bishops, and to all other the devout
Pastors and Superintendents, of the
Churches of Great Britain,
and Ireland.*

GEORGE WITHER, their hum-
ble Servant, wisheth all encrease of
spirituall graces: and to their Christian
disposure submitts Himselfe and
this Endeavour.

Most Reverend Fathers, &c.

 He many pious Instructions, and Christian
Pledges, which I haue at your hands, and by
your meanes receiued of our holy Mother
the Church, haue so oft informed me, in that
Wherewithall a yong man ought to cleanse his way; and so
much confirmed me in the comfortable study thereof:

A 2

That

The Epistle

That (howsoeuer the vaine inclinations of youth temp-
ted the contrary) I was euer conscienciously fearefull of
 trifling away all my first age, in the pleasures of Sensua-
 litiē. Yea, so often haue you rung in my eares that grati-
 tious and most serious *Memorandum of the h̄ly Ghost; Remember thy Creator in the dayes of thy youth, &c.* That
(more often then I should haue beeene) I was thereby
put in minde, both to contemplate the works and mer-
cies of the *Almighty*: and to endeauour also (as the
slenderesse of my vnderstanding, and the ftaillies of
my yeeres would giue leauge) so to imploy my selfe, that
the little time I purposed to spend well, might (if it
were possible) produce something, which (being as
well profitable to others as to my selfe) would make a
little recompence for those many dayes, my youth and
the temptations of the world, would force me idly to
consume.

And I thanke God, somewhat hath beeene already
effected, which (notwithstanding my owne personall
vnworthinesse) the *Church* hath vouchsafed with a mo-
therly approbation, both to receiuē at my hand, and
by her reuerend Authority to deliuer ouer also vnto
others: Whereby I haue beeene encouraged to proceed
according to those beginnings, and (as a testimony as
well of gratitude, as of obedience) now to consecrate
vnto the vse, of good men, and in the name of your
RR^{ces}, this; the little gaine of my one *Talent*. Being a
Metricall Translation of those sacred Canonicall *Songs*
dispersed in the Old *Testament*, and anciently vised to be
sung by the Primitiue *Churches*: My Thankfullnesse it
witnesseh in this; that I offer vp the best fruit of my la-
bours vnto those, by whom I was first taught how to be
so imployed: and my obedience is also testified, both in
thus submittting it vnto your graue Censures, and in
having

to the Clergy.

having thus, according to your desires, employed my poore faculty in the seruice of the Church. For neither by any vaine-glorious humour of my owne, nor by the motion of any giddy *Separatists*, but by some of you, was I first called and encouraged to this worke. In the performance whereof, I haue beene euermindfull of that Religious reverence, which was fit to be observed in so weighty an vndertaking. And I hope, I haue so effected the same; as Gods Maiestie may be praised in it, your RRs pleased with it, good Christians benefitted by it, and my owne soule receiveu comfort therein.

The liberty I haue taken, and the manner of my proceeding in this Translation hath beene little diff'rent from that, which (in my *Preparation to the Psalter*) I professed to vse in the Translation of the *Psalmes*; and I doubt not, but the greatest fault which shall be discouered therein, vpon notice giuen, may be alsoone (almost) amended as found out.

That to the glory of God they may be sung either in publike, or in priuate, as your RRs shall see cause; I haue endeauoured to procure from some of our best *Musitians*, such Notes as (being easie, and proper to the matter) might the more accommodate them, for the praise of God, according to the laudable custome of singing now in use. Moreover, that such as are delighted with those Exercises, may not make meere sensual Musick, but expresse melody both acceptable to God, and profitable to themselues, by knowing the Use, and meaning of what they sing. I haue (according to the Truth, and agreeable to the doctrine of the Ancient Fathers) prefixed a briefe Prologue before every Song. Wherein I first shew the generall meaning and scope of it, according to the litterall Sense: then, how in the spirituall and most principal Sense, it hath respect to the *Mysteries*.

The Epistle

of our Christiau Religion ; and that each Song doth appertaine vnto vs, vpon some occasions, in this age of the Church, as properly as it did to them, for whom they were first composed. Which in the *Arguments* themselves, is so evidently and particularly declared, as I hope it will be well perceiued, it was not my owne idle fantasie which directed me.

This your RR^{es} doe well know, and how the vse of these *Hymnes* hath been continued in the Primitiue Churches; yea, and retained euen to this day in many Congregations, as not impertinent to vs of the last Ages. And to me it seemeth they neuer were (all at once) so much vsefull, as now in their times, if the necessities of this Age be well considered. For which Cause, being thus to your hands presented, ready fittēd for vse, according to the kinde of Musickē now best approved of for subiects of this nature; And seeing also, they are both desired, and may without any knowne inconuenience be generally admitted of: I doubt not but you will be pleased to recommend the practise of them to all those who are willingly disposed for such Exercises. For, though some scoffing *Ismaelites* may deride this addition of *Songs*, to that other-many which (as they thinke) the *Church* already hath. Nevertheless; You, who by your experiences finde, that the humane nature in all things requires variety, to keepe it from loathing; and by your spirituall knowledges are assured, that God provides for his *church*, neither more nor lesse of any thing then shall be requisite. Eusn you also know; that these are not to be accounted avaine, or burthenisome addition to our *Psalmes*: especially when the Apocryphall Inventions of men may there haue place.

And when these shall be compared with those Measurēs we haue hitherto made vse of in our dævotions, I
doubt

to the Cleargie.

doubt not (seeing the matter is of the same Authority) but the manner of expressing it shall make this no lesse worthy of entertainment then that; (and though I should say more worthy, I thinke it were no arrogante.) For (if I mistake not) as naturally haue I exprest the sense of these *Songs*, and as plainly as most prose Translations haue yet done. And, if any indifferent man, who knowes the *Poefie* and power of the English tongue may be my Judge; I assure my selfe, hee will censure the expression to be such, as that it shall neither be obscure to the meanest capacities, nor contemptible to the best judgments; but becomming the purpose it was intended for. I haue not leapt on a sudden into this employmēt; but in studies of this nature haue now consumed almost the yeeres of an Apprentiship. And if it be well weighed: First, how full of short sentences and suddain breakings off, such like scriptures are: Secondly, how frequently these particles *For*, *But*, and such like, which are gracefull in the Original, will seeme to obscure the dependancy of sense in the English phrase, if they be not carefull heeded: Thirdly, how harsh the Musickē will be, if the Pauses be not vniuersall reduced vnto the same place, which they haue in the first *Stanza* of each *Song*: Fourthly, how many other differences there must be betweene this kinde of Lyricall verse and what is smoothed onely for the reading: Fifly, how the Translator is tyed to make choise, not of what is easiest, but of that kind of verse which may become best the nature of euery *Song*: Sixtly, how he is bound not onely to the Sense, but to the very words (or words of the same power) which another hath vsed: Lastly, how beside all this strictnesse, he is cuen in conscience also constrained, so to expresse things by circumlocution (when he shall be forced to it) as that, although his phrase be of the same

The Epistle

power, it will not be warrantable vnlesse it be so also done, that the manner of speaking, peculiar to these writings, may be all the way perceived by those understanding Readers who are acquainted therewith, I say, If all these circumstances be well considered (and how difficult they make it, to close vp every *Stanza* with a Period, or some such point as the voyce may a while decently pause there) I am both periwaded a worke of this nature, would neither be hastily aduenured vpon againe by any other; nor my labour herein be altogether disesteemed: who haue bin mindful of all those, & many other particulars, considerable in such a busines.

And now, that it may be finished with more exactnes, then my owne industry is able to addde vnto it.

(If in any part of these *Songs* the genuine Sense be not yet well expressed,) vpon reason giuen, and the last notice vouchsafed from any of your RR^{es}, after the view of this; I shall be ready to amend it, according to your directions. Or if the Tunes haue not w^{ll} futed the nature of them; Those who haue formerly bestowed their paines (and many other also) will be lib^{rall} of their best Art, more to apt them for the glory of God. For, although this Booke hath already the allowance appointed by Authority, and so much the approbation of many other good men, as that they desire it generally published (at least) for their private devotions: Yet, knowing these vndertakings can never be too perfect, I haue purposed this Impression for no other end, but to be distributed among your RR^{es}, and my other speciall friends. That if there be any ouer-fight committed, or ought necessary omitted in them; it might be reformed and supplied in the next Edition, by warning and instruction from some of You.

But, I hope it shall not be found very defective; And in

to the Cleargie.

In my Epistle to make answere vnto those many objections, which vulgar vnderstandings will be apt to frame against this vndertaking; I thinke it also needlesse. Because you, to whom (onely) I at this time preferre it, are all sufficient enough without information from me, to perceave how fruivolous those doutes and cauels be, which the weakenesse of such are apt to inuenir.

And if your RR^{es} be herewith satisfied, I value not how the wits of our age shall censure the Stile I haue vsed; for though many of them are well acquainted with the raptures in *Hero* and *Leander*, the expressions in *Venus* and *Adonis*, and with the elegancies becomming a wanton Sonnet; yet in these *Lyricks*, in the naturall straine of these Poems, in the power of these voyces, and in the proprieties besetting these spirituall things, their sensuall capacities, are as ignorant as meere Ideots: and had it the Poeticall phrases they fancy, I should hate it; or were it such as they might praise, I would burne it.

That which I feare will be the greatest blemish to this labour; is, my owne indignity. For I must confess, I am the more vaworthy to be employed in these holy things: Seeing I am none of those, who are allowed to intermeddle with the Mysteries of our Christian Sanctuary. Neuerthelesse, if what I haue performed be allowable in it selfe, and by your approbations once consecrated to a holy Use, doubtlesse (if no mans Will stand for a Reason) it shal be no lesse auailable, then if some eminent *Father* of the *Church* had laboured therein. And whensoeuer it shall be againe vndertaken, this I am certaine of; No man will go about it with a heart more desirous to be rectified, or more fearefull to offend against the M^{tic} of these Scriptures.

The Epistle

And I trust no man will envy me the honour of this employment; For, though it be no meane contentment to a Christian (whose soule is touched with the vnderstanding of these things) to be any way an instrument of Gods glory, yet (if we truly consider it) that which I haue aspired vnto ther by, makes me in regard of You, or in respect but of the meanest of those who are admitted to administer the blessed *Sacraments*, no more then a hewer of wood, or a drawer of water, for the old Sacrifices, was in comparison of the *Leuite*, who offered on the golden Alter.

God knowes with what minde I haue proceeded in this endeouour; and therefore Reward and Acceptation from aboue the Sunne I am certaine of. But the course of things below the Sunne, I haue so well considered, that should I reach the perfection of what I went about, yet all my labour might be no to purpose. For as the Preacher saith, *Eccles. 9.11.* *I haue seene under the Sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor fauour to men of knowledge; but time and chance commeth to them all.*

If my paines shall be aiudged vnnecessary, yet my comfort is, I haue onely spent my owne meanes about it, and not vnder the colour or pretence of being imployed, fedde my selfe fat on the patrimonies of the Church, without effecting (or so much as intending) any thing to her aduantage. And if it be thought profitable; that profit shall be gained without hinderance to any other mans preferment. For I never intend (though my necessities were more importunate) to petition for so much as a lay-Prebend in recompence of my labours. Only your benediction, your loues, & your ho-
ly Prayers, next vnto Gods glory, is my principall aime.

And

to the Cleargie.

And seeing neither the manner of my education, nor the course of my life, nor the performance of this worke (though I will not iustifie my selfe) can yet appeare to be such as may disparage the *Church* to receive these endeavours at my hands: So much confidence haue I in your Fatherly dispositions towards all well affected persons, of what outward condition soever they be, that I am verely perswaded you would not for a few ouer-fights, slight all my paines; but rather to the encouragement of oþers (for no affront in these studies can dishearten me), graciously vouchsafe in some measure to accept what I here make humble proffer of unto your RR^{ces}. Which if you please to doe, I shall ever acknowledge my selfe oblige for your Christian respect, and study such things, as (perhaps) will make me hereafter more worthy of your esteeme.

So, presuming that if I haue deliuere Reason, it shal be with your Wisedomes, euery whit as Authentick as if I had begun, continued, and ended this Epistle with the *Proverbs*, or ouer-worne Sentences of olde Authors: I humbly wish (according to the custome of my Countrey on this day) a happy N E V V Y E R R S to all your RR^{cse}, and to the whole *Church*, in her seuerall afaires, a most prosperous successe.

January the 1. 1623.

A



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THE



THE First song of MOSES.

Exod. 15.



BRITISH
MUSEUM

The Argument and the Use.

His Song (as appears in the history of Israels deliverie out of Egypt) was sung by Moses and the people, to the praise of God, for their wonderfull preseruation; and the severity which he used against their enemies the Egyptians, in the red Sea. Wherein, they glorifie the Lord for his Power, his Knowledge in warre, his Maiestie, his incomparable Dietie, his Sanctitie, his Awfulnesse, his Fame, his merueilous Acts, and the eternitie of his Kingdome. Moreover, they here set forth the malitious violence of their aduersaries, before their destruction, the sudaine ruine of those that were destroyed: with the terrorre, which this ouerthrow should strike into their seruving enemies. And lastly, they doe at once prophecie, and pray for, the possession of that promised Land, in which the holy Temple should be builded.

This Song was made, and ordained by the holy Ghost, to be sung, as well by every Christian Congregation

B

tion

tion, as by Moses, and the Iewes. For, this preseruation of theirs, was a tipe of our deliueraunce from the bondage of our Spirituall Aduersaries. Pharaoh, which (in the originall tongue) signifieth Vengeance, (being Mistically and anagogically considered) was a Tipe, both of Antichrist, a temporall aduersarie of the Church; and of our enemie the Deuill, who pursues to ouerthrow vs in our voyage towards heauen; which was also in a third sence figured by the land of Promise. Pharaohs hoast, signifieth all kindes of persecutions, sinnes, and temptations. The Red Sea, which we passe through, and wherein they are drowned, meaneith our Baptisme, 1 Cor. 10. 2. By Palestine, and Canaan, which were names of the promised Country, before the Church was remoued thither, (and which the holy Ghost here saith, shall gracie, and faint, at the newes of our regeneration) are those understood, who haue falsly and wrongfully usurped the priuiledges belonging to the faithfull congregation. By the Dukes of Edom, with the Princes of Moab, (who are said to tremble at this deliuerie) all the seuerall powers of the kingdome of darkenesse are understood.

Now every good Christian, may (at any time) sing this Hymne to the praise of his Redeemer and in memory of the Churches (with his owne particular) deliueraunce from the slauerie of Sinne and the Deuill. Yea, and not unfitly upon some temporall deliueraunces. But it will be indeed most properly used, both in publicke and priuate, after the administration of Baptisme: Seeing the passage through the Red Sea, and the destruction of the Ægyptians there, was a type of that Sacrament, according to the Interpretation of St. Paul.

The Song.

*Then sang Moses and the children of Israel this song
unto the L O R D , and spake, saying:*



Ow eo the Lord my song of praise
For in the sea, the horse and horse-

shall be, Who hath a most renowned triumph
man he, Hath both at once together ouer-

wwoone: This is the Lord that makes me strong,
throwne.

Hee is my safety and my song; My God for

B 2

whom

Moses, Exod. 15.

Song 1.

whom I will a house prepare, My Fathers God
whom I on high will reare.

Well knowes the LORD to war what doth pertaine;
And for that reason is the LORD his name:
He, Pharo'bs Charr'ots, and his armed Traine,
Amid the Sea ore'-whelming overcame.

He, in the Ruddy-sea hath drown'd,
His Captaines that were most renownd:
The depps a couering ouer them hath throwne,
And to the bottome sunke they, like a stone.

LORD by thy power thy right hand's famous grow'n,
Thy right hand LORD, thy foe destroyed hath;
Thou by thy glorie hast thy Foes ore-thrown;
And stuble-like, consum'st them in thy wrath.

Thou by thy nostrils angry blast,
The waters backward driuen hast
And (rowl'don heapes,) the billowes and the floud,
In middle of the Sea, congealed stood.

I will pursue them (thus the Foe did crye)
I will o'retake them and the spoile enjoy;
My pleasure on them, now fulfill will I ;
With sword unsheath'd my hand shall them destroy.
Then

Then with thy breath thou didst but blow;
 And ouer them the Sea did flow :
 Where they, the mighty waters sanke into,
 As we may see a peece of lead vwill doe.

L O R D, who like thee among the gods is there?
 In holiness, so glorious who may be?
 Whose praises, so exceeding dreadfull are?
 Or who in doing wonders is like thee?

Thy right hand thou aloft didst reare,
 And in the earth they swallow'd were :
 Whil'st thou, didst by thy mercy, forward lead,
 This people, whose redemption thou hast paid.

Them, by thy strength, thou hast been pleas'd to bear
 Vnto a holy dwelling place of thine :
 The Nations at report thereof shall feare,
 And they shall grieve, who dwell in Palestyn.

On Edom Dukes will horror fall ;
 Yea Moabs mightie Princes shall
 With trembling shake, when they of this heire tell :
 And they shall faint that doe in Canaan dwell.

By that great power, which in thine Armes thou hast,
 Let feare and terror upon them be brought :
 Stone-quiet make them till thy people passe ;
 L O R D, till this people pas, which thou hast bought.

Then, to thy hill, let them repaire,
 L O R D plant them there, where thou art heire :
 Eu'n where thy place of dwelling is prepar'd,
 That holy place, which thine own hands haue rear'd

The L O R D shall euer, and for euer raigne,
 No ending, shall his large dominion knowe

For, when as Pharaoh downe into the Maine
 Did with his Chariots and his Horsemen goe,
 The L O R D the waues did then recall,
 And brought the sea vpon them all,
 Whil'st, through the place where deepest waters lye,
 The seed of Israel passed ouer drye.



THE Second Song of MOSES.

Deut. 32.

The Argument and Use.



His Song is found in the 32. chap. of Deut. and was written by the commandement of God, to be kept in the Arke of Couenant, for a testimony against the people of Israel, when they should forget Gods benefits, and rebell against him: As it is there fore-told, and as appears in the 31. Chap. of the foresaid booke. Now, the holy Prophet having after his Exordium, (wherein he calleth heauen and earth to witnesse) made a Narration of the Jewes peruersenesse; Hee prophecieth of three principall things in this Hymne. First, of their future Idolatry with their punishment for it. Secondly, of their hatred to Christ, with their finall Abiession.

iection. And lastly, of the grace which shalld be vouchsafed unto the Gentiles.

And in this triple-prophecye, there are also many particularities laid downe, as considerable. First, how perfect, how wise, how faithfull, and how iust God is in his owne nature. Secondly, how unreasonably perverse his people were. Thirdly, how neuerthelesse, God was lousing, and heaped vpon them innumerable benefites (some of which are here reckoned vp.) Fourthly, how ingratefully, and deuellishly they still requited him. Fifthly, how he punished them with grieuous plagues, but forbare a while their finall ouerthrow, to await their repentance. Sixtly, how respectlesse they shalld be of all this fauour; and what horrible inhumanities they shalld be guiltie of. Seuenthly, how mindefull the L ORD would be of their obstinacy; how sudainely hee would ruine them; how safe they shalld be, who professed the true God, when his enemies were visited; how unable those shalld be to helpe them in whom they had trusted; how severe, and irrecoverable the judgement shalld be; how certaine, in regard the L ORD had sworne it; and how all this shalld turne to the aduantage of his Elect.

The Use which we are to make of this Song; is to repeate it often, in remembrance of Gods Justice and Mercy: and to put our selues in minde, by the lewes example, how severely God will punish such as continue obstinate in their sinnes. For, every man (if he would consider it) shall finde that he in his owne particular, hath receiued as much fauour from his Redemeer, and as unthankfully requited it. This Song ought also to stirre vs vp to a better consideration of our owne estate: and as St. Paul conseleth; If God hath not spared the naturall branches, take wee

heed lest he spare not vs. Rom. 11.21. Yea, when we shall reade or sing this Hymne (which is left as well for our use, as for the Iewes) let vs as St. Paul aduiseth, in the fore-named Chapter, Meditate the goodnesse and seueritie of God; on them which fell seuerity; but towards vs goodnesse, if we continue in his goodnesse, and that otherwise wee shall be cut off.

The Song.

And Moses spake in the eares of all the Congregation of Israel; the words of this Song, untill they were ended, &c.

O what I speake, aneare O hea-
uens lend, And heare oh earth what words I
vitter wwill; Like drops of raine, my speaches shall
descend

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Song 2. Moses. Deut. 32.

9

descend, And as the dew, my doctrine shall distill,

As doth the raine that shewreth small on tender

flow'rs; And as vpon the grasse doe fall the greater

show'rs, For I the L O R D'S gre t name will

publish now. Vnto our God the glory render you.

B

H

He is that Rock, whose Workes perfection are;
For all his waies with Iudgement guided be:

A God of truth, from all wrong-doing cleare,
A truly iust, and righteous One is He.

Yet they with spots themselves defilde,
Vnlike his Sonnes;

And are a race of crooked, wilde,
And froward ones.

Vnwise and foolish nation, dost thou so
Thy selfe vnto the L O R D vngratefull shew?

Thy Father, and Redeemer, is not he?

Hath he not made, and now confirm'd thee fast?

Oh call to minde the dayes that older be,

And weigh the yecres, of many Ages past,

Thy Father will, (if thou desire)

Informe thee well;

Thy elders, (when thou shalt enquire,))

Can also tell

How, the most high did Adams Sonnes diuide;

And shares for euery Kindred did prouide.

How, he the Nations Limits did prepare,

In number with the Sonnes of Israel,

The L O R D had in his people then his share;

And Jacob, for his part allotted fell.

Them, in a desert rude, he found,

Possess of none :

A place of terror, and a ground

Vast and vndeclared.

He taught them there, he led them farre and nigh;

And kept them as the apple of his eye,

Eu'n as an Eagle, to prouoke her young,
About her neast doth houer here and there;
Spread forth her wings, to traine her birds along;
And sometime, on her backe, her younglings beate:
Right so, the L O R D conducted them,
Himselfe alone,
And for assistant, there with him
Strange God was none:
Them, on the High-lands of the earth he set,
Where they the plenties of the fields might eate.

For them he made the Rocke with hony flowe,
They suckt out oyle from flints, and they did feed
On milke of sheepe, on butter of the Covre,
Fat lambs and goates, and rammes of Babylon breed;
Of wheat he gaue them for their food,
The fullest seede,
And they did drinke the purest blood
The grape did bleed.
But, here-withall; vnthankfull Israel,
Soone fat became, and spurned with his heele.

They waxed fat, and grosse, and couer'd o're;
And then their God and Maker did forsake:
Their Rocke of health regarded was no more,
But with strange Gods him Jealous did they make:
Yea, they with what was most abhor'd,
His wrath entise;
To devils (not vnto the L O R D)
They sacrifice:
To gods vnknowne, that newv invented were,
And such, as their fore-fathers did not feare.

They

They minded not the Rocke, which them begat,
But haue forgot the God that form'd them hath,
Which, when the L ORD percei'd, it made him hate.
His sonnes and daughters, moving him to wrath.

I will, to marke their end, (saith he)

Obscure my face;

For they, vnfaythfull Children be,

Off froward race:

My wrath, with what was not a God they mou'd;
And haue mine anger, with their follies prou'd.

But, by a people, without being (yet)
Their Ialous wrath, will I prouoke for this,
And by a foolish nation make them fret,
For in my wrath a fire enflamed is;

And to the depth of hell it shall

Devouring goe,

Barth with her fruitts and mountaines all.

Consuming to.

In heapes, I mischieves will vpon them throw,
And shooe mine arrowes, till I haue no moe.

With hunger parched, and consum'd with heat,
I will enforce them to a bitter end,
The teeth of beasts, vpon them I will set,
And the invenom'd dust-fed, Serpent send.

The sword without, and terror grimme

Within shall slay,

Young men, and maides, the babe and him

Whose haire is gray :

Yea, I had vow'd to spread them here and there,
Vnill that men forget they ever were.

But this, the Foe compel'd me to delay,
Left that their Adversaries prouder growne,
Should when they saw it; thus presume to say:
This, not the L O R D ; but our high-hand hath done.

For, they a people are in whom,

No Counsell is:

And never will their dulnessse, come

To iudge of this.

Oh! would their wisedome, this might comprehend;
And that they would consider of their end !

How should one make a thousand runnaway?
Or two men puttenne thousand to the foile;
Except their Rocke, had sold them for a pray;
And that the L O R D , had clos'd them vp the while ?

For with our God their God compare

They never may,

And if our foes the judges were,

Thus would they say:

But, they haue Vines of those that Sodome yeelds,
And such as grow vwithin Gomorrha fields.

The Grapes are gall (that grew vpon their vine)
Their Clusters, are extremely bitter all,
Yea, made of Dragons venome is their wine;
And of the cruell Aspes infectious gall.

And may I this forget to beare

In minde with me ?

Or shall it not be sealed where

My treasures be ?

Yes, mine is vengeance, and I will repay:
Their seet shall slide at the appointed day.

Their

Their time of ruine, neare at hand is come,
Those things, that must befall them, haste will make
For sure, the L O R D shall giue his people doome,
And on his Seruants will compassion take.

Yea, when he sees, their strength is all
Bereft and gone;
And they shut vp in prison, shall
Be left alone;

Where are their Gods, become (then will be say)
Their Rocke on whom they did affiance lay?

Who eatethe fattest of their saerifice?
Who, of their drinke oblations, dranke the wine?
Let those vno their succour now arise,
And vnder their protection them enshrine.

Oh ! therefore now, consider this,
That I am Hee;
That I am Hee, and that there is
No God with mee.

I kill, and make aliuie, I wound, I cure:
And there is none, can from my hand assuare.

For, vp to heauen I my hand doe rearre,
And (as I liue for euer) this I say,
If once I whet my sword, that sparkles cleare,
And shall my hand to acting vengeance lay;
I will not cease, till I my foes,
With vengeance quite,
Nor till I haue repaid all those
That beare me spite:
And in the bloud, which I shall make to flow,
I'le steepe mine arrowes, till they drunken grow.

My sword shall feed on flesh and bloud of those,
That either shall be slaine, or kept in thrall,
When I beginne to quit me of my foes.

Then, with his people Ioy you kindreds all;
For he their bloud (that serue him) will
With bloud pursue;

And all his foes repayeth still
With vengeance due.

But, to his land will mercy shewing be,
And those that are his people pities He.



THE Song of Deborah and Barak.

Judges 5.

The Argument and Use.



In the booke of Judges, Chapter 4. you may read, that the ouerthrow giuen to Sisera (by Deborah and Barak) occasioned this Song of deliverance; and therefore, referring you thereto to be informed concerning the particular circumstances, I will here shew you the generall scope of this Hymne, to be a Thanksgiving, for a great overthrow gotten on their enemies. Wherein many things are remarkable. First, in their Introduction, attributing

attributing the glory to God, (and inciting all Poten-
tates of the world to consider it) they set forth with
what Majestie the L O R D came to their deli-
verance. Secondly, the excellency of the benefit recei-
ued, is illustrated, by the great desolation they were
formerly in, the little meanes they had to protect them-
selves, and the happy tranquillity whib they should
afterward enjoy. Thirdly, they shew the cause of their
former distresse, to haue beene Apostacie from God.
Fourthly, they memorize those, who were forward in
that iust warre, and upbraid such as drew backe in
so good a cause. Fiftly, they declare what powerfull
enemies they had; and what miraculous assistance God
vouchsafed. Sixty, a curse is denounced against such
as refuse to fight the L O R D S battailes; and She is
blessed who was the happy Instrument of their delin-
ery. Lastly, here is a description of the manner of Sis-
rah's death, an Ironicall expression of the Aduersaries
vaine hope of preuailing, and a prophetical impreca-
tion, that all Gods enemies may so perish, to the aduance-
ment of his Church.

It is obserued by the Auncients; that there is no
Song mentioned in the Old or New Testament, but it
was composed upon some extraordinary benefit or deli-
verance, which the Church received: and that in all the
songs of the old Testament (especially) there is (beside
the plaine literall sence) some Mistery of the Christian
Religion prophetically aymed at, covertly or openly, un-
der the passages thereof. And therefore, this Song is
not onely to be sung of vs Christians, to glorifie God
in memorizing his protecting our mother the Church,
among the lewish Nation, in her Infancie: But, wee
are to use it also, as a thanks-giving for every particular
deliverance, which is vouchsafed to the visible Church

in these times. As in memoriall of our miraculous preseruation, in the yeare 1588. when our Princely Deborah (the Queene of this kingdome) gaue an ouerthrow to the Spanish Sisera : For then, the powers of beauen apparantly fought against him (as it is said in this Song.) The Sea, more terrible then their brooke Kishon, swapt most of them away : And euen then (as the mother of the Cananitish commander, is here scoffed at by Deborah, for her vaine expectation : So, the whore of Babilon (who was mother to that other Sisera) in vaine longed to behold him returne a conquerour : till being ridiculously confident of the spoile; She was by the true Church laughed to scorne for her presumption. And then also, this propheticall imprecaction (which) we finde in the Epilogue of this Song,) was partly fulfilled. Thine enemies oh L O R D shall perish; but they that loue thee shall be as the Sunne when he riseth in his might. For, as the first Sisera was shamefully ruined by a woman : so, God gaue that last Sisera (with his seeming invincible forces) into the hand of a woman, whose honour (with his shame) was thereby spread through as great a part of the world, as the Sunne shineth ouer at mid-day.

This Song (as I said before) would properly be sung also upon many other deliurances which the Church hath or may haue. As for that of the powder-Treason and such like. For were it not that I should be ouer-large in my Prologue to this Song, I could make it very probable, how the holy Ghost, was so farre from making this Hymne to fit the Lewes after that victory onely; as that the names therein mentioned, doe well enough expresse any that are, or shall be Instruments against the peace of Gods Church, or for the protection thereof.

The

The Song.

Then sang Deborah, and Barak the sonne of Abinoam
on that day, saying:



Ing praises to the Lord That

I'sc'l to acquire, The people of their owne ac-

cord Went forth vnto the figh't : You Kings give

care, you Princes heare, I to the Lord will raise

My

My voyce aloud, and sing to God The Lord
of Iſr'ell prayſe.

L O R D, when thou wuentſt from Seir,
When thou leſt Edom field;
Earth shooke, and heauen dropped there,
The Clouds did water yeeld,
L O R D, at thy ſight a trembling fright,
Upon the Mountaines fell :
And at thy looke, Mount Sinai shooke,
L O R D God of Iſrael.

Erewhile in Shanghar's dayes,
Old Anab's valiant ſonne,
And late in Jaels time, the wayes
Frequented were of none;
The paſſengers were wanderers
In crooked pathes vndeſtoodne;
And none durſt dwelle, through Iſrael
But in a walled towne.

Vntill I Deborah 'roſe.
I roſe a mother here
In Iſrael, when new Gods they choſe
That fil'd their gates with warre.

And

And they had there nor shield nor speare,
In their possession then;
To arme for fight, one Israelite,
'Mong forty thousand men.

My hearts affection, set
On Israels Leadersis;
Who with the willing people met,
Oh praise the L O R D for this.
Sing all of yee, who vse d be,
To ride on Asles gray;
All you that yet in Middin sit,
Or trauaile by the wway.

Where they their water drew,
Those places being cleare
From noyse of Archers; Let them shew
The L O R D's vprightnes there.
Through Ifrael all, the hamlets shall
His righteousnes record:
And downe vnto the gates shall goe,
The people of the L O R D.

Rise Deborah, arise,
Rise, rise, and sing a song,
Abinaam sonne, oh Barak rise;
Thy Captiues lead along.
By him made thrall, their Princes all.
To the Syruiuer be,
To triumph on the mightie one;
The L O R D vouchsafed me.

A root from Ephraim,
Gainst Amalek arose,

I. A.

And

Song 3. Deborah. Indg. 5.

31

And of the people next to him,
The Beniamites were those.
From Machir, where good leaders are,
Came well experienc't men :
And they came downe from Zabulon
That handle well the penne.

With Deborah did goe
The Lords of Isachar,
Eu'n Isachar; and Barak too,
Was one among them there;
Who forth was sent, and downe he went,
On foote the lower way.
In Ruben there diuisions were,
Great thoughts of heart had they.

The bleating flockes to heare
Oh wherefore didst thou stay ?
In Ruben there diuisions were,
Great thoughts of heart had they.
And why did they of Gilead stay,
On Iordan's other side ?
Or what was than, the reason Dan,
Did in his Tents abide ?

Among his harbours nigh
The sea, there Asher lay;
But Zabulon, nor Nephath.
Did keepe themselves away :
These people are, who fearelesse dare
Their liues to death expose ;
And would not yeeld the hilly-field,
Yet Kings did them oppoſe.

The

The Cananitish Kings,
At Tana'ch fought that day,
Close by Megiddoe's water-springs;

Yet bore no prize away.

The Starres from out the heauens fought,
Gainst Sisera they stroue :
They in their course, and some with force,
Away brooke Kishon droue ;

Old Kishon, that was long
A famous Torrent knowne.

Oh thou my soule, oh thou the strong
Hast brauely trodden downe !

Their horses by their prauincing high,
Their broken hoofes did wound ;
Those of the strong, that kickt and flung,
And fiercely beat the ground.

A curse on Meroz lay,
Curst let her dwellers be ;
The Angell of the L O R D , doth say,
Extreamely curse it yee.

The cause of this accursing is,
They came not to the fight,
To helpe the L O R D , to help the L O R D ,
Against the men of might.

But Isel, Hebers Spouse,
The Kenite, blest be she,
More then all women more then those,
That use in Tents to be.
To him doth she, giue milke when he
Doth but for water wish :

She

She butter fets, and forth it sets
Vpon a Lordly dish.

Her left hand reacht a Nayle,
A workmans hammer streight
Her right hand takes, and therewithall,
She *Sisera* doth smite.
His head she tooke, when she had strooke
His pierced temples through;
He fell withall, and in the fall,
Hec at her feete did bow.

He at her feete did bow,
Whom falling life forsooke;
And *Sisera* his mother now,
Doth from her window looke.
Thus cries she at the lattice grate,
Why staies his Charr'ot so,
Returning home? oh wherefore come,
His Charr'ot wheeles so slowe?

There-with her Ladies wise,
To her an answeare gaue;
Yea; to her selfe, her selfe replies,
Sure sped, saith she, they haue.
And all this while, they part the spoile;
A dam'zell one or twaie
Each homeward beares, and *Sisera* shares,
A particolour'd pray.

A pray discolour'd trimme,
And wrought with paintings rare:
Wroughtthrough; and for the necke of him
That taketh spoiles to weare.

So L ORD, still so, thy foes ore' throw,
 But who in thee delight,
 Oh let them be, Sunne-like, when he
 Ascendeth in his might.



THE Song of HANNAH.

I Samuel 2.

The Argument and Use.



Hannah, the wife of Elkanah, being barren, and therefore upbraided, and vexed by Peninnah her Husband's other wife, prayeth unto the L ORD for a Sonne. And, having obtained him (as you may read in I Sam. and the second chapter) praiseth God in this Song for being so gratioues unto her. And therein divers things are obseruable. First, she rejoyceth in God her Sauioer, for strengthning her; and giuing her the upper hand of her Aduersary. Secondly, she declareth the bolinesse, the singularitie, and the vnequal'd power of God; as a reason, why her enemie should be no more so arrogant. Thirdly, she proceeds to shew, how vaine her aduersaries presumption must needs be, by further demonstrating her Redemers knowledge, his strength with;

with the certaintie of his decrees : and by declaring in some particulars, the workes of his Mercy and Justice. Fourthly, she foretelleth the confusion of sinners; the weakness of humane assistance; the destruction of those that resist God; and the glorious exaltation of him, whose aduancement the L ORD hath decreed.

The Son; every good Christian may sing in a literal sense, with respect to his owne afflictions, and the goodness of God, whensoeuer by reason of his pouerty, or any oppression, the uncharitable, proud, and malitious worldling shall insult ouer him : If so be he finde himselfe either outwardly delinued, or inwardly comforted by the spirit of God. But the Hymne, doth most properly appertaine to the whole Congregation; to be sung in the person of the Church. And we shall much iniure the meaning of the holy spirit, if we imagine that in this Song of the holy Prophetesse, there is no other cause of it considerable, then the unkindnesse betweene her and Peninnah; and the Joy she received by the birth of Samuel. We must then know that Annah (which signifieth Grace, or Gracious) was a type of the Church of Christ: and that Peninnah (which is interpreted Forsaken, or Despised) was a figure of the Iewish Synagogue: Seeing without this knowledge, we loose the principall consolations which the Song affordeth us. For, when Annah had obtained her sonne of G od, and entred into consideration of those particulars which had befallen her; She did, by contemplating them, not onely foresee what other things should come to passe concerning her Sonne; the Commonwealth of the Iewes; and her owne Family: but being further enlightened, prophecied also of the Kingdome of Christ.

By contemplating how Peninnah had triumphed

on her barrennesse, she foresaw how the Sinagogue of the Iewes should boast her selfe against the Gentiles in their first conuersion. By her comfort in the birth of Samuel; she apprehended the Churches Joy in the nativitie of Christ. By her fruitfulness, and the weakenesse of Peninnah; shee was informed how the spirituall Offspring of the Church should be multiplied, and the children of the Synagogue decrease. Yea, raising her meditations aboue the first and second obiects; she prophetically personates the Spouse of Christ, and deliuers a most excellent confession of her Redeemer: In whom all these things are come to passe, as appeared at, and since his manifesteration. For, the blessed Virgin Mary in her Magnificat, acknowledgeth many particular sayings of this Song, to be euuen then fulfilled.

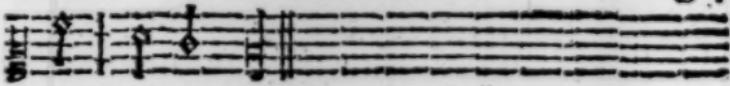
Moreover, this Hymne, may be sung in our reformed Churches, to comfort vs against the pride and arrogacie of the Romish Strumpet. For, though shee, Peninnah-like, lately vaunted the multitude of her issue, and vybraided the true Church, as Mother, (onely) of a few poore, and obscure Children: Thanks be to God, she that had so many, is now growne feebler. And our holy Mother, bath had seauen Children, (euuen many) that are aduanced to be Kings, and to sit upon the most eminent thrones of glory in the earth, according to this Prophecy.

The Song.

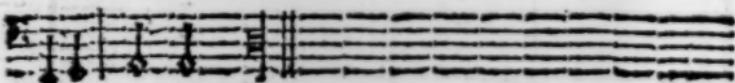
And Hannah prayed, and said.

Now in the Lord my heart doth
 pleasure take, My horne is in the Lord aduanced
 high, Unto my foes an answere will I make, Be-
 cause in thy saluation ioy had I. Like thee there
 is not any holy one, For other Lord without
 thee

C₂



thee, there is none.



Nor with our God may any God compare;
So proudly vaunt not then as heretofore;
But let your tongues hereafter now forbear,
From all presumptuous words for euermore.

For why the Lord's a God, that each thing knowes
And all that is intended doth dispose.

Their bow is broken now who were so stout;
Girt round with vigor, those who stumbled are :
The full, themselves for bread haue hyred out,
Which they haue left to doe, that hungry were.
The barren now, doth seauen children owne;
And she that had so many, weake is growne.

The L O R D doth slay, and herevives the slaine;
He to the graue doth bring, and backe he beares :
The L O R D makes poore, and rich he makes againe:
He throweth downe, and vp on high he reares.

He from the dust, and from the dunghill brings
The begger, and the poore, to sit with Kings.

He reares them, to inherit glories throne,
Because the L O R D'S the earth's supporters be;
He hath the world erected thereupon;
The footing of his Saints preserueth He,
And dumbe in darkenesse sinners shall remaine;
For, in their strength, are all men strong in vain.

The

The L O R D , will to destruction bring them all,
Eu'n eu'ry one, that shall with him contend,
The L O R D from heauen thunder on them shall,
And iudge the world vnto the farthest end.

He shall his King with strength enough supply,
And raise the pover of his Anointed high.



THE Prayer of NEHEMIAH.

Nehem. I. 5.



The Argument and Vte.

Nehemiah, being in Babilon; and having received intelligence by one of his brethren that came from Iudea, of the miserable estate wherein Ierusalem, and the house of God then stood. The Text saith, he wept at the relation; fasted, and made this prayer unto God, in behalfe of the Israelites. In which Prayer, (first acknowledging the Maiestie, Justice, and mercy of God) he humbly desirereth his importunate suit may have fauourable audience: And the sooner to obtaine it, (he renouncing all worthinesse in his owne or his peoples merits) confesseth the baimousnesse both of his, and their offences. Secondly, he urgeth Gods promised mer-

cies, upon repenteance. Thirdly, he is earnest, in regard they are his owne eleeted people, for whom he prayes; and thereupon renewes againe his petition: The effect whereof is, that God would be pleased to prosper him in the affaires he had in hand, and graunt him fauour in the Kings sight, whom (as by the sequell in the storie it appeared) he then intended to solicite, touching the re-edifying of the Cittie and house of God.

This Prayer, may be (in a literall sence) said, or sung by the Church of God, when in any affaire of hers, she needeth the fauour of some temporall Prince. Or by any member of hers (in her person) vpon a publike occasion. Yea, for his particular necessitie and in his owne person, as he may use it when he would desire the good-will of man, in such things as nearely concerne him and his family. And me thinkes it shold not onely beget in vs a great hope of good-speed, when we come to God with those words wherunto he hath giuen a prosperous successe, (as he did to these) but we may be the more confident also in our prayers, when we use those formes of speach, which the holy-spirit hath inuented. Moreouer, this Prayer, leauing out the two last lines, will serue for a confession of our sinnes, before any suit which we shold present unto the Maiestie of God. Or, if we will but alter according to our severall necessities, it will serue for a Hymne in many other occasions. As for example, if thou wouldest use it before thou and thy family beginne their labour, in stead of the last Disticke sing thus:

And be thou pleasd (Oh L O L D) to blesse
Our labours, with a good successe.

If thou, with others hast any iourney in hand, change
it thus:

And L O R D, all dangers keepe vs from,

Both

Both going forth, and comming home.
If thou be a commander and leading thy company to the
battell; alter it thus:

And be thou pleased in the fight;
To make vs victors, by thy might.
If it be in a time of great famine, turne it thus:
And L O R D, vouchsafe thou in this need;
Our soules and bodies both to feed.
If thou be a Diuine, or Schmolemaster, employed about
the instruction of others, and wouldest beginne thy ex-
ercises with this Hymne, end it thus:
And grant that we L O R D, in thy feare;
May to our profit, speake and heare.

*And thus, you may doe upon many other occasions, ac-
cording as your necessities, and devotion shall moue you.
But lest the ignorant may thinke, the Title of the Sons
of Irael will be improperly applied to vs Christians:
Or, lest they may imagine, that the mentioning of Gods
threatning a dispersion, with his promise of gathering
his people againe unto his house, will be impertinent to
vs, or our occasions. For the first, let them read Saint
Paul, and he will tell them who are true Iewes and
Israelites. Romans 2. 28. and Romans 9. 6. 7. 8.
And as for the last supposition. They must know, that
every Childe of God, may bee (in a spirituall sence) said
to be dispersed among the heathen, whensoeuer by his
sinnes, he is driven from the presence of God, and di-
stracted by the severall vanities of the world. And as
often as he returnes by repentance, with hearty prayer,
he is brought backe from his wand'ings to be more set-
led in the Church, which is the place God hath chosen
for his Name. And so no part of this Hymne will
seeme impertinent to vs.*

The Song.



Lord God of heauen, thou that

art, The mighty God, and full of feare, Who

neuer promise-breaker wert, But euer shewing

mercy where, They doe affection beare to thee,

And of thy lawes obseruers be.

Give

Giue eare, and lift thine eyes I pray,
That heard thy seruants suit may be,
Made in thy presence night and day;
For Israels seed, that serueth thee:

For Israels seed; who (I confesse)
Against thee grievously transgresse.

I, and my fathers house did sinne,
Against thy will haue we misdone;
Our dealing hath corrupted bin,
Law, or decree obseru'd we none:

Not those Commands, which to keepe fast
Thou charg'd thy servant Moses haft.

Oh! yet remember I thee pray,
These words which thou didst heretofore
Vnto thy servant Moses say,
If ere (saidst thou) they vexe me more,
I will disperse them here and there
Among the nations euery where..

But if to me they shall conuerst,
To doe those things my lawes containe,
Though spread to heauen's extreameſt part
I would collect them thence againe.

And bring them there to make repose.
Whereas to place my name I chose.

Now these thy people are of right,
The seruants who to thee belong,
Whom thou hast purchaſt by thy might:
And by thine Arme, exceeding strong.

O let thine eare L O R D I thee pray
Attentive be to what I say...

The prayer of thy seruant heare,
Oh heare thy seruants when they pray,
(Who haue a will thy name to feare.)

Thy seruant prosper thou to day :

And be thou pleas'd to grant that he
In this mans sight may fauour'd be.



THE Song of King LE MUEL.

Prov. 31. 10.

The Argument and Use.



Ee finde this Hymne annexed to the Proverbs of Solomon, and reckoned as part of their 31. Chapter. which hath this title. The words of King Lemuel, &c. (who as some write was Solomon. The Song is Alphabetically in the originall, diuided into Stanz.'s, answerable to the number, and order of the Hebrew letters, and comprehendeth an Admirable descriptiōn of a good Wife. In which are three principall thinges considerable. First, what aduantage her husband receiue by her: Secondly, what commendable vertues she hath in her selfe: and thirdly, what profit they bring unto her also at the last. The chiefe benefits

Song.
benefits her husband enjoyes by her are these: First
be is free from distrust and vnquietnesse of minde:
Secondly, he shall not need talue by vnjust dealings:
Thirdly, he shall be enriched in his estate: and fourthly,
to place of honour and esteeme in the common-wealth.
That which is commendable in her, is two-fold: out-
ward industrie of the body; and inward vertue of the
minde. Her bodily industry, is set forth in diuers particu-
lar actions, tending to the prouiding for, & disposing of
her houſtold affaires: in which, her cheerefulnesse,
her prouidence, her courage, and her unweariednesse,
is also applauded. Her inward vertues are, continuall
loue to her bisband; liberality and charity to the poore:
the gouernement of her tongue, and heedfullnesse of
those courses her houſtold takes. The commodities she
her ſelſe receiueth hereby are these; her husband is con-
fident in her; ſhe ſhall haue comfort in her labours; her
pofterity ſhall bleſſe her; her husband ſhall praise her
aboue other women; ſhe ſhall be honoured of the best
whilſt ſhe liues; and ſhall haue ioy after her death.

This is the Analifis, and in my opinion it is an ex-
cellent Marriage-Song, fit alwaies to be ſung after
the ſolemnizing of thofe rites. And (perhyps) if men
would often uſe it in their families, in ſtead of their
wanton Sonnets, and drunken Catches; the Musicke
thereof would make leſſe diſcord there; and inſtruct
ſome of their wiues, to become greater bleſſings unto
them, then formerly they haue beeene.

The

The Song.

Ho findes a woman good and
 wife, A lemme more worth then pearles hath
 got, Her husbands heart on her relies, To liue
 by spoiles he needeth not.

His comfort all his life is fl.e.,
 But euill none delights to doe,
 For wooll and flaxe her searches be,
 And cheerefull hands she puts thereto.

The

The Merchant-ship resembling right,
She from a farre, her food doth fet.
Er'e day she wakes, that set she might
Her maides a task; her housshould meat.

A field she vieweth, which she buyes :
Her hand doth plant a vineyard there.
Her Loines with courage vp she ties,
Her Armes with vigour strengthned are.

If good her huswifery she feele,
By night, her Candle goes not out.
She puts her fingers to the vwheel,
Her hand the spindle twirles about.

To such as poore, and needy are,
Her hand(yea both) extendeth she,
The winter, none of hers doth feare,
For double cloath'd her housshould be.

She makes her Mantles wrought by hand,
And silke and purple cloathing gets:
Among the Rulers of the land,
Knowne in the gate, her husband sits.

For sale, fine linnin weaueth she :
And girdles to the Merchant sends.
Her cloathings, strength and honour bee,
And Joy, her latter-time attends.

She speakes with wisedome, when she talkes,
The law of grace her tongue hath learn'd.
She heeds the way her housshould walkes ;
And feedeth not on bread un-carn'd.

Her

Her Children rise, and blest her call,
 Her husband thus applaudeth her,
 Oh thou hast farre surpaſt them all;
 Though many daughters thriving are !

Decritfull fauour, quicklie weares,
 And beautie ſuddenly decaies :
 But if the L O R D ſhe truely feares,
 That woman well deserueth praise,

The fruit her handy-works obtaine,
 Without repining grant her that :
 And giue her what her labours gaine,
 To doe her honour in the gate.



THE First Song of E S A Y.

Eſay 5.

The Argument and the Vſe.

His Song, you ſhall finde in the fift of Eſay :
 and the Prophet here, under the ſimilitude of a
 Vineyard, excellently deſcribes the eſtate of
 Iuda and Ierusalem; with what God had done
 for

for them. And therein complaineth against his vineyard, because, after the paines bestowed in fencing and manuring therof (in stead of the sweet fruit he expected) it neuerthelesse brought forth sorwr grapes. Next, he summoneth their owne consciences, (whom he had couertly upbraided) to be iudges of his great loue and their unprofitableness. Thirdly, he foretels, how he intends to deale with his Vineyard. And lastly, he directly declareth whom he meanes by the Parable.

According to this propheticall Hymne, euен so bath it fallen out with the Nation of the lewes, whether you understand it of them temporally, or spiritually. And therefore we are to make a two-fold use of this Ode. First, to memorize thereby the mercy, justice, and foreknowledge of God. His Mercy, in shewing what he hath done for his people. His Justice, in declaring how seuerre he is, euен to his owne vineyard if it continue unfruitfull in good works, answerable to his busbandry. His foreknowledge, in relating how those things which we know are come to passe on the lewes, were long before reuealed by him, unto his Prophets. The second use, is by singing and meditating thereon, to warne our selues to consider what benefits we have received at Gods hands, and to stirre vs vp to be fruitfull in spirituall graces and thankes giuings, lest he take away his blessings, and leauue vs unguarded to be spouled, and laid wast by our Aduersaries, as he did the lewes. For, by this Vineyard the holy Ghost did not onely meane Iuda and Ierusalem, but euery congregatiōn of Christians also, who bearing the face of a visible Church, haue heretofore abused or shall hereafter neglect the grace of God. As we may assure our selues by the destruction of Antioch, Laodicea, Ephesus, and many other particular Churches, who basing (after God had

had a long time manured them (by the husbandry of his Apostles, and other ministers) in stead of the sweet clusters of pure doctrine and good life, brought forth the sower grapes of heresies and uncleanness: Were deprived of their defence, and had both the dews of Gods spirit, and the showers of his word, withheld from them, till they brought forth nothing but thornes and bryars, the fruits of their owne naturall corruption.

The Song.

Song of him whom I loue
 best, And of his vineyard sing I will. A vineyard
 once my loue possest, Well seated on a fruitfull
 hill,

hill, He kept it close immured still, The earth
from stones he did refine, And let it with the choi-
left vine.

He in the mid'st a **Fort** did reare,
A **Wine**-**preſſe** therein also wrought :
But, when he look't it grapes should beare,
Those grapes were wilde one, that it brought,
Ierusalem come speake thy thought,
And you of *Iudah*, Judges be,
Betwixt my vineyard here and me :

Vnto my Vineyard what could more
Performed be, then I haue done ?
Yet looking it should grapes haue bore
Saue wilde ones, it afforded none.
But goe to, (let that now alone)
I am resolu'd to shew you to,
What with my Vineyard I will doe .

The

The hedge I will remoue from thence,
That what so will devoure it may,
I will breake downe the walled fence,
And through it make a trodden way.

Yea, all of it, I waste will lay.
None shall to digge, or dresse it care
But thornes, and bryars it shall beare.

The Clouds I also will compell,
That there no raine descend for this:
For loe, the house of Israel
The LOR D of Armies vineyard is;
And Judah is that plant of his;
That pleasant one, who forth hath brought,
Oppression, when he iudgement sought.
He Justice sought but found therein,
In stead thereof a crying sinne.



THE Second Song of E S A Y.

Esay 12.

The Argument and Vse.



He Prophet Esay being extraordinarily enlightened with foresight of the misteries of our Redemption, and having in the eleauenth Chapter of this Prophecie, foretold many things concerning the incarnation of Christ, and

and the excellency of his Kingdome; doth in his next Chapter, fore-shew the Church, what Song she shall sing in that day. And it is this, which here followeth. Wherein are these particular actions of the Church obseruable. First, that she doth perceiue, and to the praise of her Redeemer acknowledge, that although God had formerly afflicted her for sinnes; yet now, he turnes his wrath into consolation. Secondly, that without feare she understandes, (and confesseth to others) how God is assuredly become her strength and saluation. Thirdly, she exhorteth all to come and draw the spirituall waters of life from their owne Fountaines. Lastly, upon consideration of Christs extraordinary workes and miracles, she earnestly stureth up her selfe, and others ioyfully to sing the praises of him, her Lord and Sauour.

This Song, every Childe of God ought often to repeate, to the honour of Iesus Christ, for his gratiouse redemption of mankinde. And seeing the holy Prophet (foreknowing the good cause she should haue to make use thereof) hath prophecied that this should be the Churches Hymne, after the manifestation of our Sauour in the flesh: Doubtlesse, it would be very properly vsed upon those dayes, which we solemnize in memory of our Sauours Natiuitie, and Epiphany: and upon all such other occasions as the Congregation may haue, to give thankes for that great worke of our Redemption.

The Song.



Ord I will sing to thee, For angry
though

though thou wast, Yet thou with-drew'st thy wrath.
from me, And sent me comfort hast.

Lo, God's my health; on whom,
I feareleſſe, trust will lay,
For oh the L O R D, the L O R D's become
My strength, my Song, my stay.

And you, with Joy (for this)
Shall water fetch away,
Out of those vvels, where safetie is :
And thus, then shall you say.

Oh sing vnto the L O R D,
His Name and works proclaine;
Vnto the people beare record,
That glorious is his Name.

Vnto the L O R D oh sing :
For, wonders he hath done,
Yea, many a renowned thing,
Whiche through the earth is knowne.

Sing.

Sing forth, aloud all yee,
That doe in Sion dwell:
For loe, thy holy One in thee,
Is great, oh Israel.



THE Third Song of Esay. Esay 26.

The Argument and Use.



He Prophet Esay, before the people of Israel were led into Captivity, composed this Song whereby to comfort them; that they might with the more patience beare out their affliction, and become confident in the promised mercies of God. First, it informeth them, that the protection of God being (wheresoever they are) nothing lesse auailable then a defenced Cittie,) they ought for ever to trust in that firme peace, which they may haue in him. Secondly, this Song teacheth them, to confess, that the pride of Sinners must be punished, & how the true Church of God wil constantly await his pleasure, amid those iudgements, and in their chaste-ning, flye unto their Redeemer. Thirdly, seeing the wicked are so euilly disposed, that they will neither re-pent for fauour nor punishment: their confusion is here

here prophesied, and the peace of the godly promised : who are resolued not to forsake the seruice of their Lord for any persecution. Fourthly, they sing the utter desolation of Tyrants, and the increase of the Church: whose endurance is illustrated by the pangs of a Childe-bearing woman. Fifthly, their deliurance from persecution, with the resurrection of the dead, through Christ is foretold. And lastly, the fairestfull are exhorted to attend on the LOK'D their Saviour, who will shortly come to judgement : and take account for the bloud of his saints.

This Song is made in the person of the whole Church. And the particular members thereof may also sing the same, to comfort themselves, and to encourage one another to be confident in all their chastisements and persecutions, upon consideration of the shortnesse of the time, and the certaintie of their Redeemers coming. They may also when they please make use of it, thereby to praise God for his iudgements, for his fauour to his people, and for the confirmation of their owne faiths in both those.

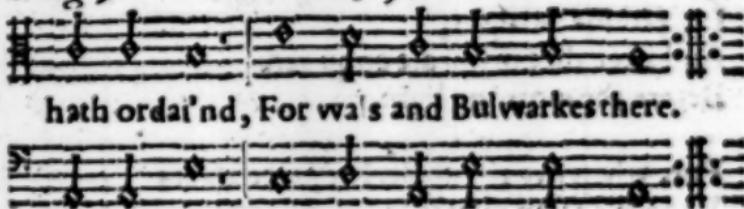
The Song.



Citty now haue we obtain'd,

Where strong defences are, And God saluation

hath



hath ordai'nd, For wa's and Bulwarkes there.

The gates thereof wide open set;
Those righteous people who
The Truths obseruers are, may get
Admittance thereinto.

There, thou in peace wilt keepe him sure,
(Whose thoughts well grounded be)
In peace, that ever shall endure,
Because he trusted thee.
For euermore vpon the L O R D
Without distrust depend,
For in the L O R D, th'eternall L O R D,
Is strength that hath no end.

He makes the lofty City yeeld,
And her proud dwellers bow :
He layes it leuell with the field,
And with the dust below.
Their feet, who poore and needy are,
Their feet thereon shall tread :
Their way is right that righteous are
Whose path thou well dost heed.

Upon thy Course of iudgements wee,
Oh L O R D attending were,
And to record thy Name, and Thee,
Our soules desirous are.

On thee, my minde with strong desires
 Is fixed in the night,
 And after thee my heart enquires,
 Before the morning light.

For, when thy righteous Judgements are
 Upon the earth discern'd
 By those that doe inhabite there,
 Vprighnesse shoud be learn'd.
 Yet sinners for no terror will,
 Just dealing vnderstand :
 But they continue doing ill,
 Eu'n in the righteous land.

Vnto the glory of the L O R D ,
 They will not heedfull be :
 Thy hand aduanc't on high, oh L O R D ,
 They will not daigne to see.
 But they shall see, and see with shame,
 That doe thy people spight :
 Yea, from thy foes shall rise a flame,
 That will deuoure them quite.

Then L O R D , for vs, thou wilt procure,
 That wee in peace may be :
 Because that eu'ry worke of our,
 Is wrought for vs, by thee.
 And L O R D our God, though we are brought,
 To other Lords inthrall :
 Of thee alone shall be our thought,
 Upon thy name to call.

They are deceast and neuer shall,
 A farther life obtaine :

They

They die and shall not rise at all,
To tyrannize agaistē.
For to that end thou visited,
And wide dispers't them hast :
Vnill their fame was perished,
And viterly defac'st.

But L O R D , encrea'st thy people are,
Encrea'st they are by thee :
And thou art glorified as farre
As any lands there be.
For L O R D , in their distresses, when
Thy chas'tning on them lay :
They vnto thee did hasten then,
And without ceasing pray.

As she with Childe is pain'd when as
Her throwes of bearing be :
And cryes in pangs; before thy face,
Oh L O R D , so fared We.
We haue conceiu'd, beene pain'd, and all
Was for a windie birth :
The world no safetie yeeld's; nor fall,
The dwellers of the earth.

Thy dead shall live; they rise againe
With my dead body shall :
Oh you, that in the dust remaine,
Awake and sing you, all.
For as the dewe doth hearsbs renewe,
That buried seem'd before :
So earth shall through thy heau'nly dewe,
Her dead aliuue restore.

They

D

My

My people, to thy Chambers fare,
Shut close the dore to thee;
And stay awhile (a moment there)
Till past the furie be.

For loe, the LORD doth now arise;
He commeth from his place;
To punish their impieties,
Who doe the world possesse.
And now the earth no longer shall,
The blouds in her conceale:
But shee, shall be compelled all
Her murthers to reueale.



THE Prayer of HEZEKIAH.

Esay 37. 15.

The Argument and the Vse.



*T*is recorded, in the 36. and 37. of Esay, that Senacharib King of Asiria, sent an army against Jerusalem; and that Rabshakah his principall commander, not onely threatened to take it, but blasphemed also against the power of God. Which when Hezekiah received

received notice of : it is said, he repairet unto the house of the L O R D , and made this Prayet there. wherin (having by the attributes there giuen him, acknowledged how abe God w. is to be auenged,) he desires the L O R D , both to heare him, and to consider the blasphemy of his aduersarie. Then, to manifest the necessitie of assistance : He urgeth the power of that foe, ouer those that serued not the true God. And as it seemes, desireth deliverance, not so much in regard of his owne safetie, as that the blasphemer, (and all the world) may know the difference betweene the power of the L O R D , and the arrogant brags of Man.

This Prayer may be used by the Church, whensoever her powerfull and open aduersarie the Turke, or any other Aduersarie, whom God hath suffered to preuaile against false worshippers; shall thereupon grove proud, and threaten Her, also : as if in despight of God he had formerly preuailed by his owne strength. And the name of Senacharib may be mystically applied to any such enemy. Moreover, it may serue any of us Christians for a prayer, against those secret blasphemies, which the Devill whispers unto our soules. Or, when by temptations, he seekes to make vs dispaire, and threatens to be our ruine, maugre our Redeemer ; laying before our eyes how many others he hath destroyed, who seemed to be in as good estate as we. For this is (indeed) the Enemie, who hath overthrowne whole Countries and Nations : and he doth at this day ruine many thousands, with their gods, (even the meanes whereby they trusted to be safe :) for strength, temporall power, riches, superstitious worships, the wisedom of flesh and bloud unsanctified; Moral vertues, worldly policie, Idols, & such like, wherein many put their trust; are the works of mens hands, and may be rightly termed, the gods which

that miſticall Afrian Prince, and our aduersarie hath
power to deſtroy.



The Song.

And Hezekiah prayed unto the L O R D : ſaying.

C Lord of hoaſts, and God of Iſra-
el, Thou who betwene the Cherubins doſt
dwell, Of all the world thou God alone art King,
And heau'n and earth vnto their forme did'ſt bring.

Lord

Lord bow thine eare, to heare attentive be;
 Lift vp thine eyes, and daigne oh L O R D to see
 What words *Senacharib* hath cast abroad:
 And his proud message to the liuing God.

Truth L O R D it is, that lands, and kingdomes all,
 Haue to the Kings of *Affur* beene a thrall :
 Yea, they their Gods into the fire haue throwne,
 For Gods they were not, but of wood and stone:

Mens work they were, men therefore spoil'd them haue.
 Then from his power, vs L O R D our God now saue,
 That all the kingdomes of the earth may see,
 Thou art the L O R D, and onely thou art hee.



Hezekiahs song of Thanksgiving.

Esay 38. 10.

The Argument and Vse.

 E finde this Song in the 38. Chapter of Esay, where is set before it this Title. The writing of Hezekiah: King of Iuda, when he had beene sicke and was recovered of his sicknesse. By which, you may perceiue the occasion of it: And if you consider the Song it selfe,

many particular circumstances are remarkable; whereby the Author sheweth Gods mercy to haue beeene exceeding great unto him: First, in respect that he should else haue beeene cut off in the best of his Age (and perhaps, when his sinnes might haue made him ripe, as well for hell, as the graue.) Secondly, in regard he should never haue seene againe the Temple of the Lord, to praise him there, with the rest of his people. Thirdly, if he had beeene then taken away, His dwelling, that is, his posteritie, had beeene cut off (for at that time he had no children) and so he had not lost his life onely, but the hope of the Messias, his Redeemer. Fourthly, his disease was so violent and unsufferable, that he thought not to haue liued out one day. Fifthly, God deliuered him when he was not tormented in body onely, but when he suffered also extreame agonies of the Soule. Lastly, the greatnessse of Gods mercy is here praised, in that when he deliuered him from the terrors of death; he forgave him also his sinnes, whib were the cause of that sicknesse. Then seeming to haue entered into a serious consideration of all this. He confesseth who they are, that are most bound to celebrate Gods praises; and vow-
eth this Deliuerance to everlasting memorie.

By our private Meditations, we may use this for a Song of thanksgiving after our deliuerances from temporall sicknesses; which is one and the first sense wherein Hezekiah used it. But in the second, and most principall sense, he sang it in the person of the Misti-
call body; who was by Christ cured of the deadly sicknesse of sinne and death; for Hezekiah, which signifieth helped or strengthned of the L O R D, was a type of the Church, healed by God; and Isaiahs, who brought the medicine that cured the disease, and is interpreted, The saluation of the L O R D, figured

our Redeemer Iesus Christ. And indeede it is not likely that so good a Prince as Hezekiah, would haue been so extremely dejected, if he had apprehended nothing more fearefull then his present sicknesse, with the naturall separation of the soule and body; or that it was his never seeing againe of Gods temporall house, that made him so passionate. For, if that had beene a matter worthy such grieve, it should haue beene always so, and then neither he nor any man could haue departed this life willingly. But there was a greater mystery in it; yea, if you well consider that this Deliverance herein memorized, was confirmed by one of the greatest miracles (to wit) the Sunne going backe ten degrees, I thinke you will then beleue that it had respect to some greater thing then the particular recovery of Hezekiah. For that the Sunne went really backe (and did not appeare onely so to doe) is manifested in these places, 2 King. 20. 12. 2 Chron. 32. 31. Jf. 39. 1. for thence I gather, that it was obserued in Asiria, and that Messengers were sent from thence to Hezekiah, to know the reason of that wonder: which if we should affirme to be for a signe of Hezekiahs recovery onely; we must confesse the signe greater then that which it was sent to signifie: whereas if we will understand Hezekiah to be a type of the Church, and that God gaue this for a token to assure him that as he shoule be healed, so he would also send his Sonneto beale the generall infirmity of Mankinde: we shall then make the thing figured, proportionable to the figure. For the redemption of Man, being a worke much greater then the Sunnes retrogradation, it was well worthy of so admirable a Type.

But I shall make this prologue ouer-large, or else I would so plainly declare unto you, how Hezekiah was

Type of the Church, how in every circumstance of his sicknesse he pattern'd out the infirmitie of mankinde, laboring under sinne; and how naturally that miracle of the Sunnes retrogradation represented the sending of Christ to be our deliuener, that you shoulde confess this Song was made for vs and the Church, to sing throughout all Ages, for a memoriall of her former unspeakeable misery; and to set forth the praise of God, for that unequal'd benefit of her Redemption.

The Song.

When I suppos'd my dayes were
at an end, Thus speaking to my selfe, I made
my moane: Now to the gates of Hell I must
descend, And all the remnant of my yeares be
gone,

gone, The Lord (ah mee) the Lord I cry'd
 Where now the living be, Nor man that doth on
 earth abide, Shall I for euer see.

As theremouing of a Slipherd's tent,
 Or as a Weaver cuts his webbe awaie,
 My dwelling so ; yea, so my age was spent,
 And so my likenesse did my life decay ;
 Each day, ere night should end the same :
 My death expected I,
 And every night ere morning came,
 I did suppose to dye :

For he so Lyon-like my bones did breake,,
 That I my life accounted scarce a day ;
 A noyse I did like Cranes or Swallowes make,
 And as the Turtle I lamenting lay ;
 My faining eyes I vpward cast,
 And thus my moane did makes,

D. 3.

Oh

Oh, I extreamely am opprest,
For me, L O R D vndertake.

What shall I say ? his word to me he gane,
And as he promis'd, he performed it ;
For which, I will not whil'st that life I haue,
Those bitter passions of my soule forgets :
But all that after me suruiue,
Yea all that liue, shall know,
How thou my spirit didst reviue,
And health on me bestoww.

Vpon my peace, did bitter sorrowes come,
But in the loue which to my soule thou haft,
The all-consuming graue thou keptst me from,
And my offences all behind thee cast.
For neither can the graue, nor death,
Or praise or honour thee,
Nor are they hopefull of thy truth
That once entombed be.

Oh, he that lives; that lives as I doe now,
Eu'n he it is that shall thy prafe declare ;
Thy Truth the father to his seede shall shew,
And how, oh L ORD, thou me haft dain'd to spare.
And in thy house (for this) will we,
(Oh L O R D throughout our dayes).
On instruments that stringed be,
Sing songs vnto thy prafe.

THE



THE Prayer of DANIEL.

Dan. 9. 4.

The Argument and Use.



His Prayer is written in the ninth Chapter of Daniels Prophecy: and herein, the Prophet very earnestly beseecheth God to be mercifull unto his people. The principall points considerable are these. First, he confesseth God to be powerfull, iust, and mercifull, and that neuerthelesse from the highest to the lowest they had broken his lawes, and rebelled against him; for which, they worthily deserued confusion. Secondly, he aggrauateth their offences by diuers circumstances, acknowledging, that as it is the same they haue deserued, so it is the destruction they were forewarned of, that is come upon them. Thirdly, hauing acknowledged thus much, he humbly entreats, that God would be neuerthelesse mercifull unto them: First, in regard he had heretofore gotten glory by deliuering them: Secondly, for that they were his owne elected people: Thirdly, seeing they were already become a reproach unto their neighbours: Lastly, euен for his owne and the Messiahs:

Messiahs sake. And all this he earnestly entreats,
(not for their owne worthinesse, but) for the tender
mercies sake of God.

This Song may be properly sung whensoeuer any of
those particular iudgements are poured out, which the
Prophets haue foretold should be inflicted on these lat-
ter times; and it may be said or sung by the Church,
or any member thereof (in her person) during any other
affliction befallen her: or if we please, euen vpon our
private occasions, provided we formerly well apply it
by our Meditations.

The Song.

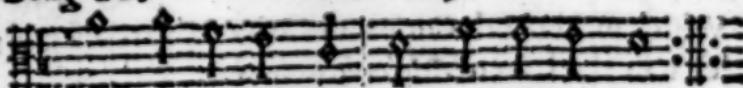


Our God almighty, great and full

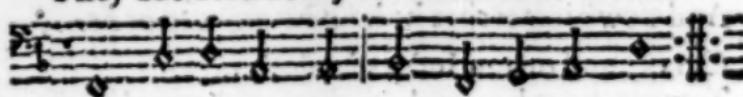
of fear, Who alwayes art from breach of promise

free, And never fayling to haue mercy where

They



They doe obserue thy lawes and honour thee.



We haue transgreſt; oh l've, haue euill done.

We disobedient and rebellious were;

For, from thy precepis we astray are gone,

And from thy iudgements we departed are.

We did thy ſervants propheſies withſtand,

Who, to our Dukes, our Kings, and Fathers came,

And vnto all the people of the land,

Proclaimed forth their meſſage in thy name.

In thee oh L O R D, all righteousneſſe haſt thou,

But open shame to vs doth appertaine;

As fates it with the men of Iudah now,

And thole that in Ierusalem remaine.

And to all Iſra'�, through thole Countries all,

In which, they far or nigh dispersed be,

Because of that transgreſſion, wherewithall

They haue transgreſſed and offendēd thee.

To vs, our Kings, our Dukes, and Fathers doth

Disgrace pertaine (oh L O R D) for angring thee;

Yet, mercy (L O R D our God) and pardon both

To thee belongs, though we rebellious be.

For, as for vs, we ſore haue diſobey'd

The Lord our God his voyce, and woulde not heare;

To keepe his lawes, which he before vs laid,

By thole his ſervants, which his Prophets were.

Yea, all that of the race of Iſra'� be;

Againſt thy law excremely haue maideone;

And that they might not iſten vnto thee,

They from thy voice, oh L O R D are backward gone;

Which

Which makes both Curse and Oth on them descend,
That in the Law of Moses written was;
The servant of that God whom we offend,
And now his speeches he hath brought to passe.

On vs, and on our judges he doth bring
That plague, wherewith he threatned vs and them,
For vnder heau'n was neuer such a thing
As now is acted on *Jerusalem*.

As Moses written Law doth beare record,
Now all this mischiefe is vpon vs brought,
And yet we prayed not before the L O R D ,
That leauing sinne, we might his Truth be taught.

For this respect, the L O R D in wait hath laid,
That he infilte on vs this mischiefe might;
And seeing we his voyce haue disobay'd.
In all his workes, the L O R D our God's vpright.

But now, oh L O R D our God, who from the land
Of cruell AEgypt brought thy people hast;
And by the power of thine almighty hand,
Atchieu'd a name which to this day doth last:

Though we haue sinned, and committed ill;
Yet L O R D by all that righteousnesse in thee,
From thy *Jerusalem*, thy holy hill,
Oh let thy wrath and anger turned be.

For by those wicked things which we haue don,
And through our fathers sinnes; *Jerusalem*,
Yea, thine owne people haue the hatred won
And the reproach of all that neighbour them.

Now therefore to thy Servant's suite encline,
His prayer heare our God, and let thy face,
Eu'n for the L O R D S deare sake, vouchsafe to shone
Vpon thy, now forsaken, holy place.

Thine

Thine ears encline thou, oh my God, and heare ;
 Lift vp thine eyes, and vs oh looke vpon ;
 Vs, who forsaken wwith thy Citty are,
 The Citty, where thy name is called on.

For we vpon our selues presume not thus,
 Before thy presence our request to make,
 For any righteousnesse that is in vs,
 But for thy great and tender Mercies sake.

LORD heare, forgiue oh LORD, and weigh the same,
 Oh L O R D performe it, and no more deferre,
 For thine ewne sake, my God ; for by thy name,
 Thy Citty, and thy people called are.

THE Prayer of IO N A H.

Jonah 2.

The Argument and Vse.



S Ionah fled from the presence of the LORD, he was followed by a tempest, whose furie would not be allayed, until the offender was cast into the Sea, where God had mercie on him, and sent a Fish to preserue him; which in humane reason, seemed a more terrible danger, then that he was deliuered from. But the safetie which at his first entrance, bee found in so unsafe a place, made him sensible of Gods fauour, and begat in him a firme beliefe that he shold be totally deliuered. And thereupon, (being yet in the Fishes belly) made this Prayer, to praise God for deliuering him in so great an extremity. (And he did it as speaking

king of a thing already done, the better to shew vs the soundnesse of his faith. The things remarkable are these: The place where he prayed, the terrible and unauiodable danger that compassed him, the dispaire he was nigh falling into, the timely application of Gods mercy, the comfort it infused into him, the occasions which draw men into these perils, the vowe made upon this deliverance, and lastly the reasen of that vowe.

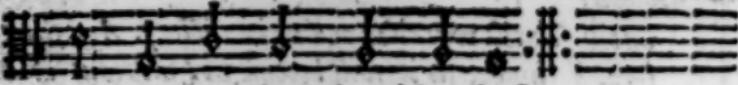
Now, this buriall of Ionas in the fishes belly, and his deliuery from thence, was a signe of the buriall and resurrection of our blessed Saviour, Mat. 12.40. And therefore, we must not thinke he made this Prayer onely in his owne person: but in the mysticall body of Iesus Christ also. For, by contemplating the circumstances of his dangers and deliuernce, (and hauing the spirit of prophecie) he apprebended the misteries of our Redemption. By the ship ready to be sunke, through that tempest in which he was cast away, he conceiued the wrath of God against the world for sinne, and that it would not be appeased without satisfacition. By his owne offence, he foresaw how Christ hauing taken our sinne upon him, shold (to bring peace unto the world) be deliuered ouer unto the rage of Pilate and the Lewes. By his being received into the fishes belly, and there preserved aliue; he foresaw how Christ shold be swallowed vp of the graue, and yet remaine uncorrupted. And by the fore-sight he had of his owne comming safe to the shore againe: he apprebended that ioyful resurrection of our Redeemer: whose mysticall body (the Church) lay all that while, as it were in the very fawes of death and bell. These things Ionah apprebended through the spirit of prophecie, (and by the obiects aforesaid) composed this Prayer, to set forth the mercies of God, and so expresse in what a fearefull estate mankinde was, vntill

untill Christ was risen againe in victory. And therefore, I thinke, as it will become vs Christians often to sing it in memory thereof; so especially upon that day which we celebrate in memoriall of our Sauours Resurrection.

The Song.



N my distresse I cry'd to thee
 oh Lord, Ans thou wert pleased my complaint
 to heare, Out from the bowels of the graue I
 rear'd, And to my voyce therou didst incline thine
 eare, For I amid the Sea was cast, And to the
 bottome

 bottome there thou plung'd me hast.

The flouds, about me rowling circles made,
Thy wuaues, and billowves, ouer-flow'd me quite,
Wherewith (alas) vnto my selfe I said,
I am for euer more depriv'd thy sight.

Yet once againe, aduance shall I,
Vnto thy holy Temple-ward mine eye.

Eu'n to my soule, the watters clos'd me had,
Or'e-/wallow'd by the deepes I there was pent,
About my head the weedes a wreath had made,
Vnto the hils foundation downe I went.

And so, that forth I could norget,
The earth an euer-lasting barre had set.

Then thou oh L O R D , my God, oh thou wert he.
That from corruption didst my life defend,
For when my soule was like to faint in me,
Thou didst oh L O R D into my thoughts descend.

My prayer vnto thee I sent,
And to thy holy Temple vp it went.

Those who give trust to vaine and foolish lies,
Despisers of their owne good safetie be :
But I will offer vp a sacrifice
Of singing praises, with my voice to thee;
And will performe what vow'd I haue :
For it belongs to thee, oh L O R D to saue.

The

THE Song of HABAKKUK.

Habak. 3.

The Argument and Use.

BEFORE the following Song, is usually this TITLE. A Prayer of the PROPHET Habakkuk vpon Sigionoth, or (as most Translations haue it) For the ignorances, that is, for the comfort and better information of the people, who were disheartened through their ignorance, in the judgements and mercies of God. For, the Prophet in his first Chapter personated the weake members of the Church, who were offended at the prosperity of the ungodly: And hauing there brought them in, complaining, as if they feared all things would continually succeede better with their wicked oppressors then with them (as it did for that present) he in the next Chapter declared the LOKDS answer to that ignorant complaint of theirs: Shewing that undoubtedly the pride, covetousnesse, cruelty, drunkennesse, and idolatry of (the Chaldeans) their tyramizing enemies should be punished. And afterward in this Song, (which is his third Chapter) he first prayeth and prayseth God for that promised delinerance, secondly, setteth forth the glorious Maiesty of the Deliuener, by excellent Allegories and Allusions to the manner of those former deliurances, which he had vouchsafed unto the People the Levies: And lastly, (foretelling the miserable and horrible destruction of the Aduersary) in his owne, and in the person of all the Elect, resolueth (what euer happens)

happens) to rejoyce with confidence in the strength and favour of God.

In briefe, this Song hath fourre parts: In the first, the Saviour is prayed for, according to the promise of God. In the second, the Maiesty of his comming is described. In the third, his victory, with the ruine of Antichrist is declared. And fourtly, the ioy and confidence of the Church is foretold.

True it is, that by reason of the many deepe Misticke's herein contained; this Song is to many very obscure: Insomuch, that the latter Hebrew Rabbins, accounted it one of the most difficult places of holy Scripture. And so shall we Christians find it; yea, and little pertinent to vs also, if we looke thereon with their blinde eyes, who could see no farther then the letter. For they either thought this Prophecy had no further relation then to the temporall delivery of the levies by destruction of the Chaldeans, many ages past: or else imagined (as some a little infested with Judahme at this day teach) that it had respect to a carnall and temporall restoring of that Nation, now in these last ages of the World. Whereas, it hath indeede a more principall aime. For though it shall not be denied, that it had somewhat a respect to the Israelites deliuerance from the Babylonian seruite: yet, if they should be urged to shew vs, how according to their mere litterall sence, he that diliuered them may be said to come from The man and Mount Paran: how that maiesty expressed here may be applyed to him; what plagues and fire went before him; how he stood and measured the earth; where mountaines trembled and were remoued; how the Sun and Moone stood still, &c. I am perswaded it would trouble their best Expositor. But if we will understand it to have principall respect (as in truth it hath) to the

Churches

Song 14. Habak. 3.

Churches deliverance from the spirituall Babylon, from the slavery of the Diuell, and the rage of Anti-christ; by the first and second comming of our Saviour Jesus Christ: it will then be easie, through the helpe of Gods holy Spirit, to shew you that these Allegories and Enigmatical expressions, which are so hard to the Lewes, and some misbelieuers, are plainly vniidded to vs, who beleue Redempcion by the Sonne of God.

This Song is to be sung historically, in memory of our deliverance by the first comming of Iesus Christ, and prophetically, for a comfortable remembrance of a perfect delivery assured vs at the second comming, both which commings, to those who by the eyes of faith can apprehend the manner of them, will appeare no lesse glorious then they are here described by way of Allusion.

But least Chusian and Midian, being names of Nations, sometime temporall enemies to the Lewes, may seeme impertinent to these times, you must know that all the Names of Persons or Places used in the old Testament, were giuen for the sake of those things which they typified more then for their owne: and doe therefore more properly expresse their natures. So, in this place, Chusian signifying darke, blacke, or cloudy; and Midian which is interpreted of condemnation, or of judgement, better agrees to those spirituall Aduersaries whom they presfigured, then to those people who were literally so called: For none are so fitly termed people of Darknes, or Condemnation, as the members of Anti-christ.

The Song.



Ord, thy answere did I heare,
And

Habak. 3.

Song 14.

And I grew therewith afraid. When the times at

full com're, Let thy worke be then declar'd:

When the times Lord full doe grow, Then in

anger mercy shew.

The Almighty God came downe,
He came downe from Theman-ward,
The eternall holy. One,
From mount Paran forth appear'd,
Heau'a covering with his rales,
And earth filling with his praise.

Selah.

As the Sunnes is, was his light,
From his hands there did appeare
Beaming rayes, that shined bright,
And his power is shrouded there.
Plagues before his face he sent,
At his feet hot coles there went.

Where

Song 34. Habak 3.

1

Where he stood, he measure tooke
Of the earth, and view'd it well;
Nations vanish't at his looke,
Auncient hills to powder fell.
Mountaines old east lower were,
For his waies eternall are.

Cushan tents I saw discaſ'd,
And the *Midian* Curtaines quake,
Haue the flouds **LORD** thee displeaſ'd?
Did the flouds thee angry make?
Was it else the tea that hath;
Thus prouoked thee to wrath?

For thou rod'st thy horses there,
And thy sauing Charro'st through:
Thou didst make thy bowe appare.
And as hath beene by a vowe
To the tribes agreed vnto;
Thou perform'dst thy promise so.

Selbst

Thou didst cleave the earth and make
Rifts, through which did riuers flow :
Mountaines seeing thee did shake,
And awy the flouds did goe.
From the deepe a voice was heard,
And his hands on high he rear'd.

Both the Sunne and Moone did stay,
And remou'd not in their spheares:
By thine arrowes light went they,
By thy brightly-shining speares:
Thou in wrath the land did'st crush,
And in rage the Nations thresh.

For thy peoples safe relief,
With thy Christ for ayd went'ft thou,
Thou hast also pierst the Chiese,
Of the sinfull houshold through.

A-2

And displaid them, till that bare,
From the foot to necke they were.

Selah.

Thou, with weapons of their owne,
Didst their armies Leader strike :
For, against me they came downe,
To disperse me whirle-winde-like.

And they Ioy in nothing more,
Then vnsene to spoile the poore.

Through the Sea, thou mad'st a way,
And did'st ride thy horses where
Mighty heapes of waters lay.
I thereof report did heare:
And the voice my bowels shooke,
Yea my lippes a quin'ring tooke.

Rottenesse my bones possesse,
And a trembling ceaz'd me,
I that troublous day might rest.
For, when his approches be
Vp vnto the people made,
Then his trouperes will them invade.

Bloomelesse shall the fig-tree be,
And the vine no fruit shall yeeld,
Fade shall (then) the olive tree;
Meat shall none be in the field :
Neither in the fold nor stall,
Flocke, or heauy, continue shall.

Yet the L O R D my joy shall be,
And in him I will delight,
In my God that saueth me;
God the L O R D, who is my strength,
And so guides my feet, that I,
Hinde-like, walke my places high.

FINIS.

